

with the sacrifice (I offer), or with these
(our) sacred
rites: let, then, the mighty mountains
overwhelm
him; let the employer of ATYI,(JA he ever
degraded.¹

2. MARUTS, may the energies of that
man be en-
feebled: may heaven consume that impious
adversary⁸
who thinks himself superior to us, and
who pretends
to depreciate the worship that we offer.

3. Why have they called thee, *Soma*, the
protector
of pious prayer? why (have they called
thee) our de-
fender against calumny? why dost thou
behold us
subjected to reproach? cast thy
destroying weapon
upon the adversary of the Brahman.

4. May the opening dawns preserve
me: may the
swelling rivers preserve me: may the
firm-set moun-
tains preserve me: may the progenitors
(present) at
the invocation of the gods preserve me.

5. May we at all seasons be possessed
of sound
minds: may we ever behold the rising sun:
such may
the affluent lord of riches, (AGNI),
render us, ever
most ready to come (at our invocation),
charged with
our oblation to the gods.

a trader, a greedy trafficker, who gives no
offerings to the goda,
no presents to the priests: hence he is come to be
identified with
an *astira*, or enemy of the gods: *vrika* may be also
rendered a
robber, an extortioner, from the root *vrik*, lo seize
or take away,
dddr'e.

¹ According to *Sdyana*, *Rijiswn* here
pronounces an imprec-
ation upon *Atiydja*, a rival priest.

^a *Frafirnadwuhm*, and again, in the neit verse,
brahma-
dwistic: 'he first is explained by *Sdyana* simply
tarn *satrwn*,
.thai euemy, wiith reference to ihe word *brahma*,
which has gone
before, religious act or praise, ihe enemy or
obstructer of prayer
"r jua^f*: in the second plact ho interprets it

brdkmana

ifi, the hater or enemy of the Brahman.